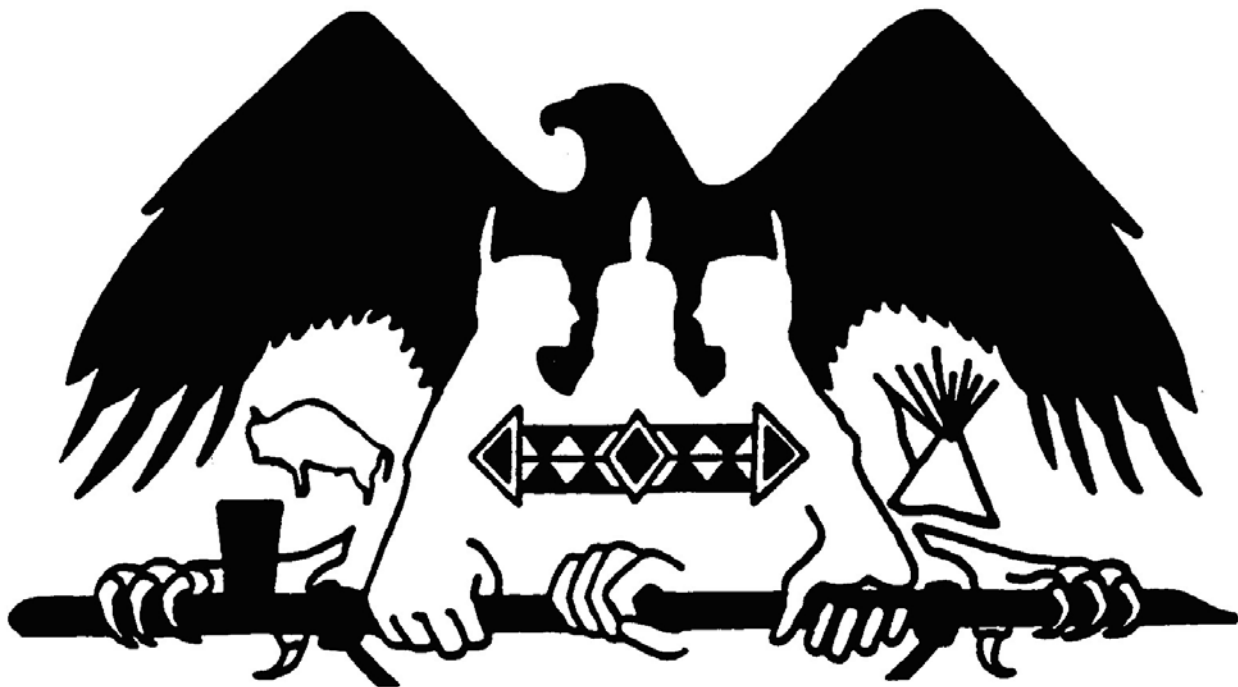




Earth People

UNIT FOUR

Ute Culture and Values



FOURTH GRADE



Dear Parent,

We are studying Ute Indians in Fourth Grade. We will be learning about Ute culture, their views on ecology, the war leader named Walker, a folktale on being honest, and Ute beadwork.

We would encourage you to talk with your child about what they are learning about Utes. Utes live in our communities, our state was named for them, our past was affected by them, and our future as a state will be influenced by them.

If you have stories about Utes, or Indian objects that we could display in our classroom, we would welcome them.

Thank you

Your child's teacher

UTE DANCES, MUSIC AND SONGS**Core Curriculum:**

Music—1540-0102

Social Studies—6040-0201

General Objective

Be aware that Utes have traditional dances and music.

Materials Needed:

“Ute Dances”

“Traditional Dancer”

“Shawl Dancer”

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
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For the Teacher:

Most Ute dances have sacred functions. Even though dances in this lesson are presented as social activities, the dances are part of a series of religious functions. All Ute dances show appreciation to Creator and are danced with a purpose held in mind. Therefore Ute dances should be approached with respect.

All Ute tribes hold Pow Wows. The largest Ute Pow Wow is held in Fort Duchesne near Roosevelt, Utah. It is held on the 4th of July and hundreds of people come from all over Western America. Many dancers from other tribes attend the competitions, so you see costumes from most of the western tribes. Everyone is invited, and it is well worth attending!

For the Student:

Songs and dances have been part of the Ute way of life for hundreds of years. Many Ute children learn traditional songs and dances and perform them at the Pow Wows.

Lesson:

Let's read your booklet about Ute dances.

“Ute
Dances”

Many Ute dances and songs have been handed down for generations. Composers and dancers compose new songs and dances for special occasions. A Ute dance has four elements:

1. The singers.
2. The instruments (always a drum, sometimes a flute or growler).
3. The dancers.
4. The purpose.

Each Ute reservation holds Pow Wows, and Utes from all reservations are invited. Many people from all over attend the Pow Wows. A Pow Wow lasts for days, with dinners, dances, and dance competitions.

Singers and dance participants practice long hours. Family members design and make elaborate costumes. Utes are famous for their beadwork. Many Ute costumes glitter with beautiful beadwork.

Musicians often make their own Instruments. Each drum and flute has its own voice—no two instruments sound alike.

Pow Wows bring Utes together. Everyone gets to see fine dancers, singers, and musicians.

The dances and music keep Ute traditions alive. All Utes are proud of their culture.

Review Questions:

1. Why do Utes like to go to Pow Wows?
2. What instruments do Utes use?
3. What might a participant do at a Pow Wow?

“Shawl
Dancer”
“Tradit.
Dancer”

Optional Activity:

Draw a dance costume. (Students can also draw themselves in a dance costume on the blank page in their “Ute Dances” booklet.)



Women and girls dance the Traditional Dance and the Shawl Dance. Men and boys dance the Traditional Dance and Fancy Dance. All dance the Round Dance. In the spring there is a special dance, called the Bear Dance. The dances and music keep Ute traditions alive. All Utes are proud of their culture.

Ute Dances



Commissioned by Earth People
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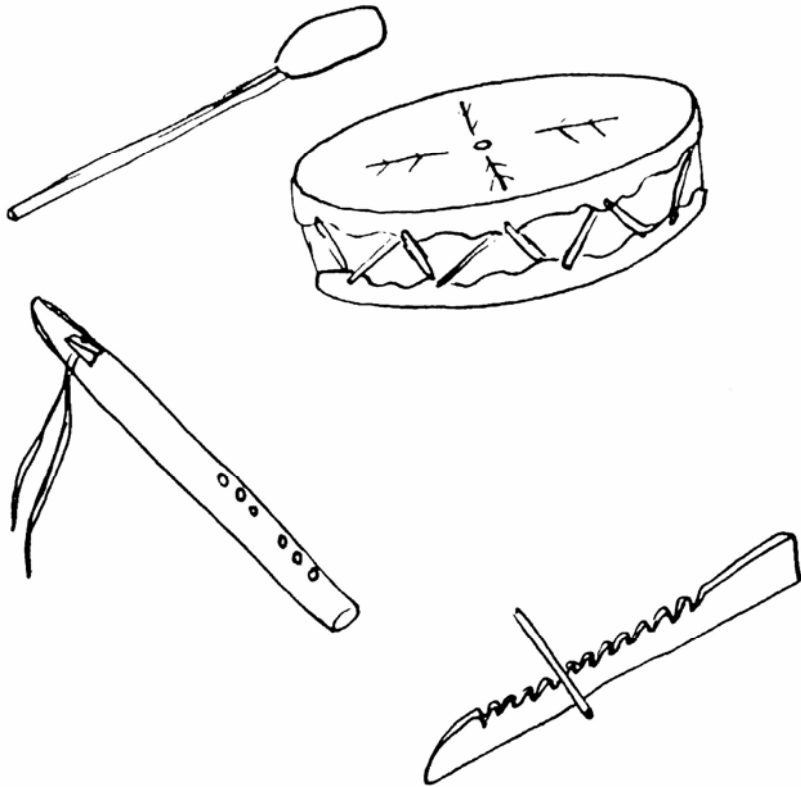
Kessley LaRose

A Ute dance has four elements:

1. The singers.
2. The instruments.
3. The dancers.
4. The purpose.



Each Ute reservation holds Pow Wows. All Utes are invited. Most Pow Wows also invite the public. Many people from all over attend Pow Wows. A Pow Wow lasts for days, with dinners, dances, and dance competitions. Indians from other tribes also dance in the competitions.



Musicians often make their own instruments. Musicians make drums, flutes, and moaches (growlers). Each instrument has its own voice—no two instruments sound alike. All dances use drums. Some dances use flutes. Some dances use moaches.



The dancers practice long hours. They must practice with singers to learn when to start and stop parts of the dance. Family members design and make elaborate costumes. Utes are famous for their beadwork, and many Ute costumes glitter with beautiful beadwork.



Many dances have a special purpose. One type of dance is an Honor Dance for a person or an occasion. The dancer thinks about that purpose during the dance.



Singers practice many hours. Many Ute dances and songs have been handed down for generations. Composers and dancers compose new songs and dances for special occasions.



SHAWL DANCER

Kessley LaRose



TRADITIONAL DANCER

Norman Lopez

UTES ARE CARETAKERS OF THE EARTH**Core Curriculum:**

Health—7040-0405

Science—3040-0205

Written Compositions—4040-0601, 4040-0606, 4040-0608

Language—4040-0608

General Objective:

Recognize that Utes value taking care of the ecology.

Materials Needed:

“Don’t Take More Than You Need”

“Leave Your Surroundings In Good Condition”

“Appreciate Living Things”

“Charley Uncopiuk and His Wife, Marie” (photograph)

Additional Materials:Earth People Video: “All Things Begin From the Earth”**Vocabulary:**

campsite, ecology, industry, limitless, resource, squander, trophy

Concept**Activity****Materials
Needed****For the Teacher:**

To a traditional Ute, the Earth is a living being. Respect for Mother Earth is one of the constants of Ute Life. Utes take their responsibility to Mother Earth very seriously. Long ago, some Utes wouldn’t wear shoes with heels, because it would hurt Mother Earth. And, it was very bad taste to spit because it would be disrespectful to Mother Earth.

For the Student:

Do you know what an environmentalist is? It’s a person who helps take care of the earth. Utes were the first environmentalists in Utah.

Lesson:

From their earliest youth, Ute children were taught to take care of the earth, and the animals and plants on it. Everything was created for a purpose, and people were given the special assignment to take care of this world.

“All Things Begin
From the Earth”

Let’s divide into three groups, and I’ll give each group a Ute rule. Please discuss why the Ute rule is important, and how we can use the rule today. At the end of twenty minutes, share your findings with our class.

Watch the video “All Things Begin From the Earth”.

“Don’t Take More
Than You Need,”
“Leave Your
Surroundings In
Good Condition,”
“Appreciate Living
Things,” “All
Things Begin
From the Earth”

Review Questions:

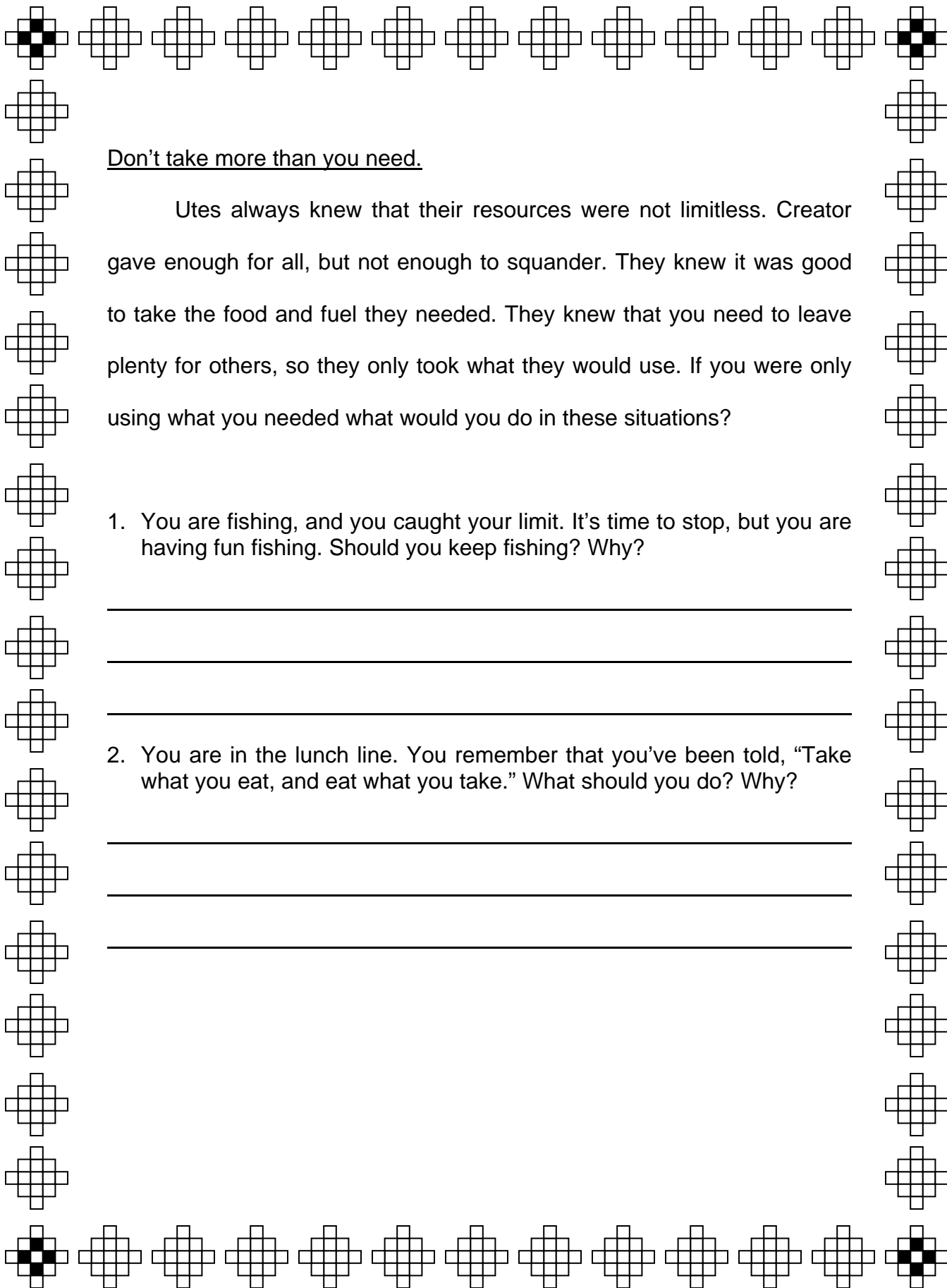
- What is an environmentalist?
- How do Utes protect our earth?
- How can you protect our earth?

Optional Activity #1:

Make a list of things they could do today to be caretakers of their community—at school, at home, in their neighborhood.

Optional Activity #2:

Tell how you would feel about your horse if you were Charlie U. or Marie C. Tell how you would take care of the horse.

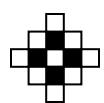
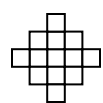
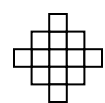
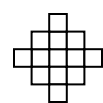
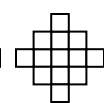
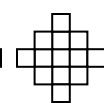
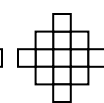
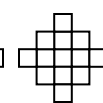
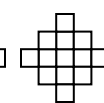
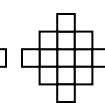
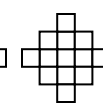
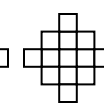
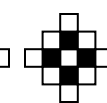
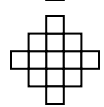
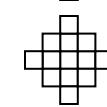
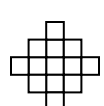
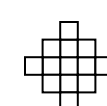
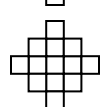
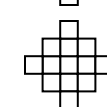
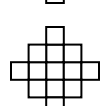
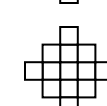
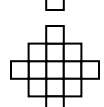
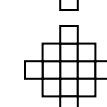
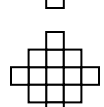
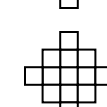
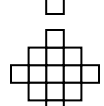
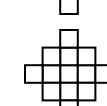
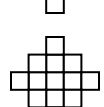
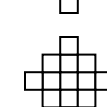
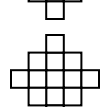
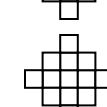
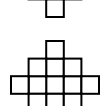
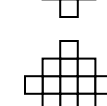
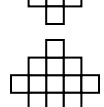
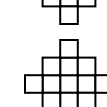
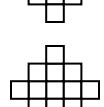
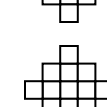
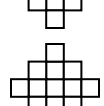
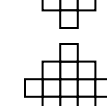
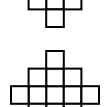
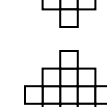
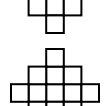
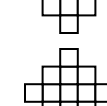
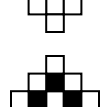
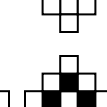

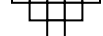
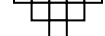
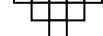

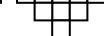

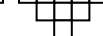
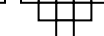
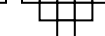
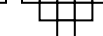
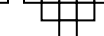



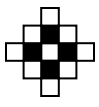
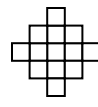
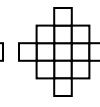
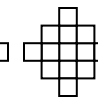
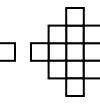
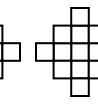
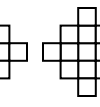
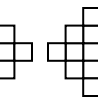
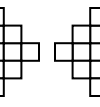
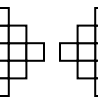
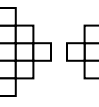
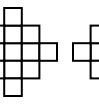
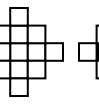
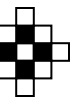
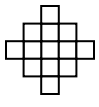
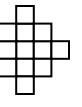
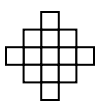
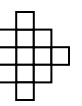
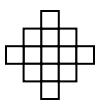
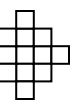
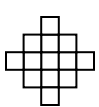
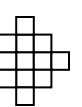
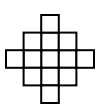
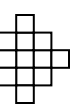
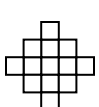
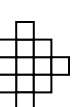
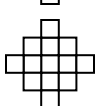
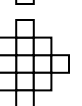
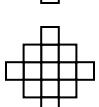
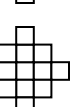
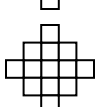
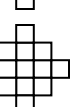
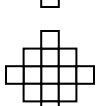
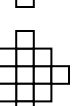
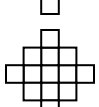
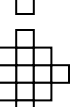
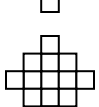
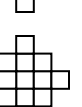
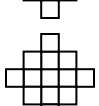
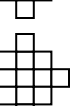
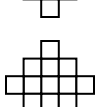
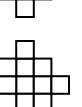
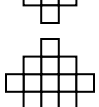
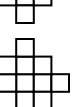
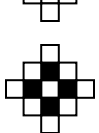
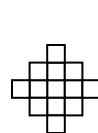
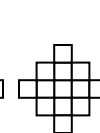
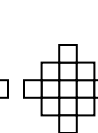
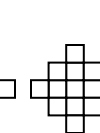
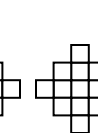
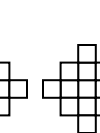
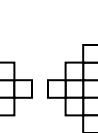
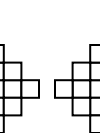
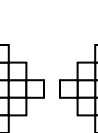
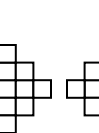
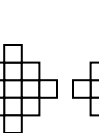
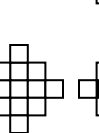
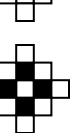
Don't take more than you need.

Utes always knew that their resources were not limitless. Creator gave enough for all, but not enough to squander. They knew it was good to take the food and fuel they needed. They knew that you need to leave plenty for others, so they only took what they would use. If you were only using what you needed what would you do in these situations?

1. You are fishing, and you caught your limit. It's time to stop, but you are having fun fishing. Should you keep fishing? Why?

2. You are in the lunch line. You remember that you've been told, "Take what you eat, and eat what you take." What should you do? Why?

												
	<p><u>Leave your surroundings in good condition.</u></p>											
	<p>It was a point of pride for Utes to leave a campsite in as good, or better, condition as they found it. They value their forests, and are very careful what development they allow on their lands. They will not allow any industry that ruins the ecology. If you were taking care of the ecology, what should you do in these situations?</p>											
												
												
												
	<p>1. You go for a picnic on a Mountain. You drink soda pop. What do you do with the empty cans? Why?</p>											
	<hr/>											
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	<p>2. You have been camping, but now it's time to leave. Your campfire is smoldering, and will probably burn itself out. What should you do before you go? Why?</p>											
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	<p><u>Appreciate living things.</u></p>												
	<p>Many Utes begin the day with thanks for the things which Creator has made. Many Utes end the day with thanks for the events of the day.</p>												
	<p>On a hunt, the man who kills a deer thanks the deer for giving its life for his family. All parts of the deer that are useful are saved. No part is hung as a trophy.</p>												
	<p>Some Utes let wild plants grow in their yards instead of growing lawn or planting flowers. They know many wild plants as useful herbs.</p>												
	<p>If you were being thankful, how should you act in these situations?</p>												
	<p>1. You have a beebee gun in your hand, and a bluebird lands on a bush in front of you. What should you do? Why?</p>												
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	<p>2. You have a new pocket knife. Should you carve your initials in the trunk of a living tree? Should you carve a stick? Why?</p>												
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Courtesy Thorne Studio, Vernal, Utah

**CHARLEY UNCOPIUKE AND HIS WIFE
MARIE (MARIETTE) CESSPOOCH**

WALKER**Core Curriculum:**

Language Arts—4040-0305, 4040-0306

General Objective

Recognize Walker as a powerful Ute leader in trade and war.

Materials Needed:

“Chief Walker”

“Walker” (drawing)

Crayons

Vocabulary:

Confer, depredations, ensued, exterminate, fusee, levy, interpreter, nominal, scuffle, tribute

Concept**Activity****Materials
Needed****For the Teacher:**

“Chief Walker” is a selection published by the Daughters of Utah Pioneers. Even though Utes don’t use the word “Chief” for their leaders, the Daughters of Utah Pioneers refer to Walker as “Chief Walker” since the pioneers knew the Ute leaders as “Chiefs”.

(Some children find it difficult to understand why the Utes wanted their land back after agreeing to share it with the pioneers. The main reason they wanted it back—and for the pioneers to go away—was that they were used to hunting plentiful game in those areas. Farming drove some of the game away.)

For the Student:

Walker was one of the great leaders of the Utes. Let’s look at his life, and see how much his world changed when the pioneers came. Think about how you would have met the changing conditions if you had been a Ute leader when the pioneers came.

Lesson:

As we read about Walker's life, look for how his feelings for Americans changed, and why he led his people to war. [Read "Chief Walker". List incidents from Walker's life on the blackboard; number them in sequences. Color the picture of Walker.]

"Chief Walker"

"Walker"
crayons

Review Questions:

1. How did Walker's life change?
2. When did the Pioneers and Americans come?
3. Why did Walker lead the Utes to war?

Chief Walker

Probably the most noted chief among the Indians was Chief Walker who was the acknowledged chief of the Utes, yet feared among the different tribes of Indians as well as among the white settlers. History records his birth about the year 18115 and his place of birth on the banks of Spanish Fork River in Utah County where his tribe was camped. The name given him has an Indian meaning of "Brass."

John C. Fremont records in his journal dated May 20, 1844:

"We met a band of Utah Indians headed by a chief who had obtained the American name of Walker, by which name he is quoted and is well known. They were all mounted, armed with rifles, and used their rifles well. The chief carried a fusee which he had in addition to his rifle. They were journeying slowly toward the Spanish Trail to levy their usual tribute upon the California Caravan. They were robbers of a higher order than those of the desert and conducted their depredations with form, under the color of trade and toll for passing through their country. Instead of attacking and killing they affected to purchase, taking the horses they liked and giving something nominal in return."

Early in the history of Salt Lake City, Chief Walker invited the pioneers to come to Sanpete County to build permanent white settlements, and for the first few years seemed to be their friend.

In the early summer of 1853 Walker and his tribes were camped near Springville, and all was apparently peaceful. One of the braves, however, became angry at his wife for having made a poor exchange for three trout which she had traded for three pints of flour. He began kicking and beating the squaw and one of the white men interfered. In the scuffle the Indian secured his gun and the white man took the gun away from him. The Indian received a hard blow on the head with the barrel of the gun and a fight ensued in which several Indians were injured. The Indians became excited, and the white settlers took steps to protect themselves. The next day Walker and his band departed and as they passed through Payson, killed Alexander Keil. Here they made known their determination to exterminate the whites. Then followed the Walker War, Walker leading other minor chiefs in battles and raids against the white people. President Young continually advised the people to let Walker and his band alone:

"How many times I have been asked in the past week what I intend to do with Walker. I say 'Let him alone, severely. I have not made war on the Indians, nor am I calculating to do it. My policy is to give them presents and be kind to them. Instead of being Walker's enemy, I have sent him a great pile of tobacco to smoke when he is lonely in the mountains. He is not at war with the only friends he has upon the earth and I want him to have some tobacco to smoke."

The hunting ground of Walker when he was not on the war path was between Nephi and the Sevier. It was there that President Young went to make a treaty of peace with this warrior and his followers. About fifteen chiefs were present, among them Kanosh, Amon, Squash Head, Gropine and Peteetneet. As President Young entered his tipi the chief did not rise, but put out his hand. He had said that Brigham Young was a great chief, but the he, Walker, was also a great chief.

Dimick Huntington acted as interpreter. Five minutes silence passed after the hand-shaking, at which time an old chief, whose body showed many scars of wars arose and said

"I am for war. I never will lay down my rifle or tomahawk. Americats have not truth. Americats kill Indians plenty. Americans see Indian woman—he shoot her like deer. Americats no meet Indian to fight. He have no mercy. One year gone, Mormons say they no kill no more Indians. Mormons no tell truth. Plenty Utes gone to Great Spirit. Mormons kill them. No friend to Americats no more."

Then the chief of the Sanpete Indians arose and told how his son had been killed and the same bullet from the rifle of and American had killed his wife who had gone in search of the son. He then added:

"Old Sanpeteno can fight more, his hands tremble, his eyes are dim, the murders of his wife and brave Wa-yo-sha are still living. Sanpete no make peace with Americats."

Walker refused to talk, saying he would confer that night with the Great Spirit and talk on the morrow the Governor. Then Governor Young passed the pipe of peace. Walker gave one or two puffs and passed it to the Governor, and then passed it around to all the party. The Mormon party has brought about sixteen hear of cattle, blankets and other articles to give to the Indians.

Governor Young ordered an ox to be killed and a feast was prepared for the redmen. Next morning the group reassembled and the peace parley continued. Walker was attired in a buckskin shirt and a blue blanket. He looked careworn and tired. He told the white men that they had not been fair to the Indians, that they had killed Indians while he was away. He said:

“Walker heart very sore. Merecats kill Paravain Chief, and Paravain women, Paravain young men watch for merecats and kill them because Great Spirit say ‘merecats kill Indian’; Indian kill merecats. Walker no want to fight more. Walker talk with Great Spirit. Great Spirit say, ‘Make peace.’ Walker love Mormon Chief He is a good man.”

And so the calumet of peace was smoked and Walker promised peace and friendship with the Mormons. They accompanied the President’s party on a trip to the south, taking with him many chiefs and braves. This treaty was made in the early summer of 1854 and it practically ended the Walker War. On January 29, 1855, Walker, the Indian Chief passed away at Meadow Creek in Millard. History records his final message to the braves of his tribe was to live in peace with the whites.

Indian Chiefs of Pioneer Days
By Kate Carter
Daughters of Utah Pioneers

WALKER

Commissioned by Earth People

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Larry Christensen

COYOTE STEALS ROLLING ROCK'S BLANKET**Core Curriculum:**

Language Arts—4040-07, 4040-0205, 4040-0403

General Objective

Be Aware that folktale “Coyote Steals Rolling Rock’s Blanket” promotes honesty.

Materials Needed:

“Coyote Steals Rolling Rock’s Blanket”	scissors
“Finger Puppets”	crayons

<u>Concept</u>	<u>Activity</u>	<u>Materials Needed</u>
<u>For the Teacher:</u> In Ute folktales, Coyote is the trickster often causing trouble. The Water Indians are similar to the magic “little people” of other cultures’ folklore.		
<u>For the Student:</u> This folktale has a moral. See if you can find the message of this story.		
<u>Lesson:</u> Utes told stories for many reasons: to entertain, explain the world, and to teach a moral. This story was told to teach children how to be a “good Ute.” See if you can tell what the moral is.		
[Make finger puppets.] Read the story with me. You can act out the story with your finger puppets.		“Finger Puppets, scissors, crayons
[Read “Coyote Steals Rolling Rock’s Blanket”.]		“Coyote Steals Rolling Rock’s Blanket”

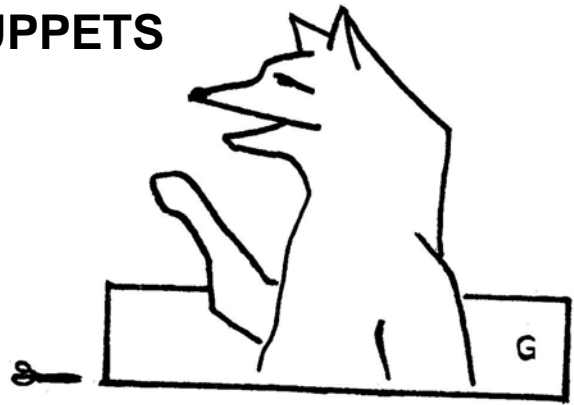
Review Questions:

1. Who did Coyote take the blanket from?
2. Who told him to give it back?
3. What was the moral of the story?

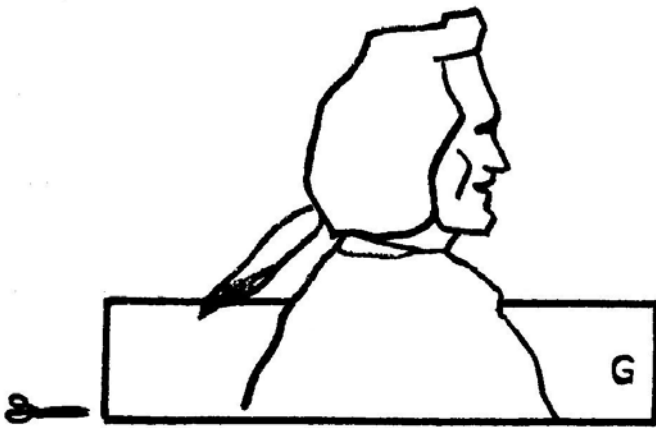
FINGER PUPPETS



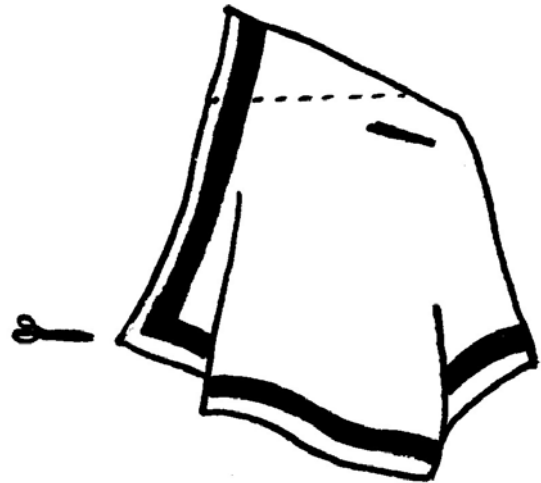
Rolling Rock



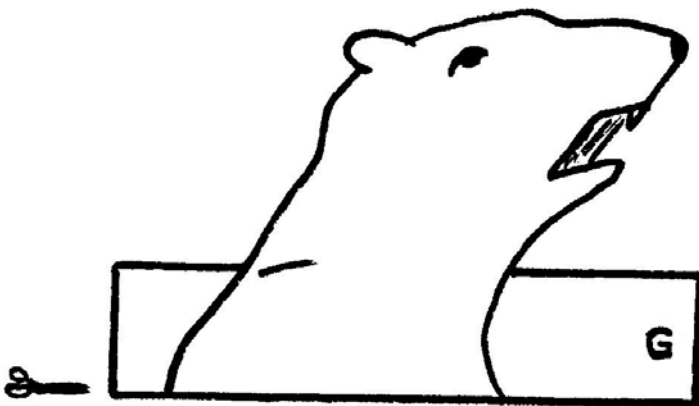
Coyote



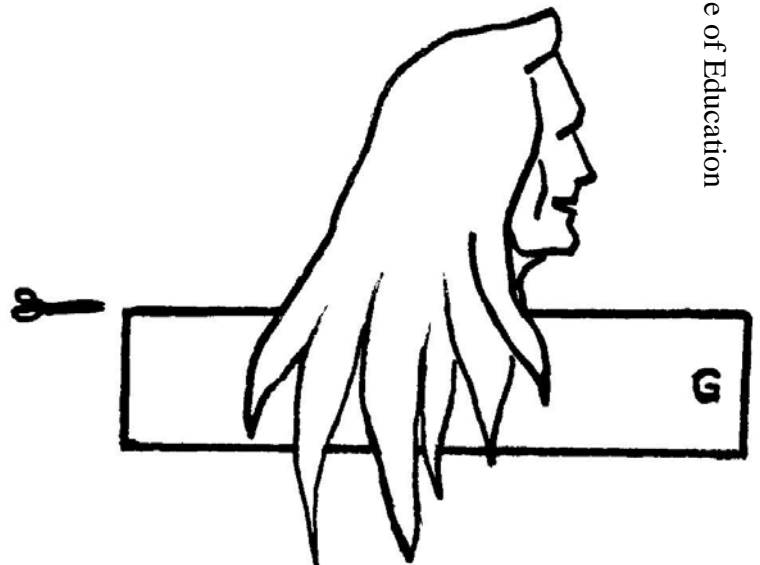
Indian




blanket



Bear



Water Indian

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 fold
 G glue

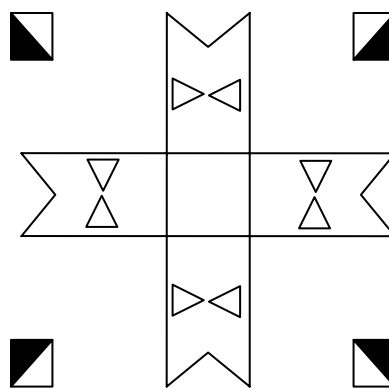
COYOTE STEALS THE ROLLING ROCK'S BLANKET

As Coyote was walking around one day, he saw a rock with a blanket on it. He liked the blanket, so he carried it off with him. After going a short distance, he looked behind him, for he feared the owner of the blanket would come after him. And he did see something coming along. It was coming fast and leaving a cloud of dust behind it. Then Coyote ran up on a high hill. He thought the blanket's owner was coming after him, for he thought it belonged to a Ute. Down the other side of the hill he ran, where he saw a man standing in the road. He told the man that an Indian was coming after him. Then he ran on till he met a Bear. Coyote said to the Bear, "Some one is coming after me, because I took a blanket." Then he ran off, and the Bear said, "I'll catch him." Then the Bear stood out in the middle of the road. He was angry. The Indian came along fast; but when he got close, the Bear saw that it was the Rock. It knocked the Bear down and went on after the Coyote.

Coyote ran on up a high hill, the Rock coming easily after him. Here he met another Indian, who asked him, "Why are you running, Coyote?" Coyote answered, "Because I took this blanket." The Indian said, "That blanket belongs to some one." But Coyote kept on running and did not stop. He ran over a mountain and down to the bottom, but the Rock came swiftly after him. At the bottom he met a number of Utes, and he said to them, "Someone is coming after me. I don't know what tribe he belongs to. I took a blanket and he keeps coming after me, keeps coming, keeps coming." The Indians laughed and said, "All right. We don't care who it is. We'll hold him." But when the Rock came, it crashed through the Indians and killed two of them.

Now Coyote saw it was a Rock and no Indian, and he ran away fast. Soon he came to a river where lived some Water Indians, little men with long hair. He said to one, "A Rock is coming after me." The Water Indian said, "You stole that blanket! That's not right. That blanket belongs to the Rock, and that's the reason he comes after you. You stole it. That's not right, and you did wrong to steal it." But Coyote only ran away. Then the Water Indian stood still, and when the Rock came along, he caught it. He held it firmly, threw it back and made it stop. Then he laughed.

But Coyote turned into a Ute. He became a good Indian and never stole any more.



ANDREW FRANK IN FORMAL DRESS

Courtesy Thorne Studio, Vernal, Utah



BEADWORK**Core Curriculum:**

Visual Arts—1040-0107

General Objective

Design/make Ute beadwork.

Materials Needed:

“Bracelet/Medallion Pattern”

“Beadwork”

“Pasecho” (photograph)

“Indian Fair at Fort Duchesne” (photograph)

“Lulu Murdock, Wabbin Wangetz, and LaRena Denver” (photograph)

Optional Materials Needed:

Beads heavy thread

Loom bead needles

canvas

Concept**Activity****Materials
Needed****For the Student:**

Ute beadwork has been valued for over 200 years. You'll design your own piece of beadwork.

Lesson:

Utes make many beautiful types of beadwork: belts, yolks, leggings, decorated jackets, decorated dresses, hair ornaments, moccasins, medallions, bracelets, etc.

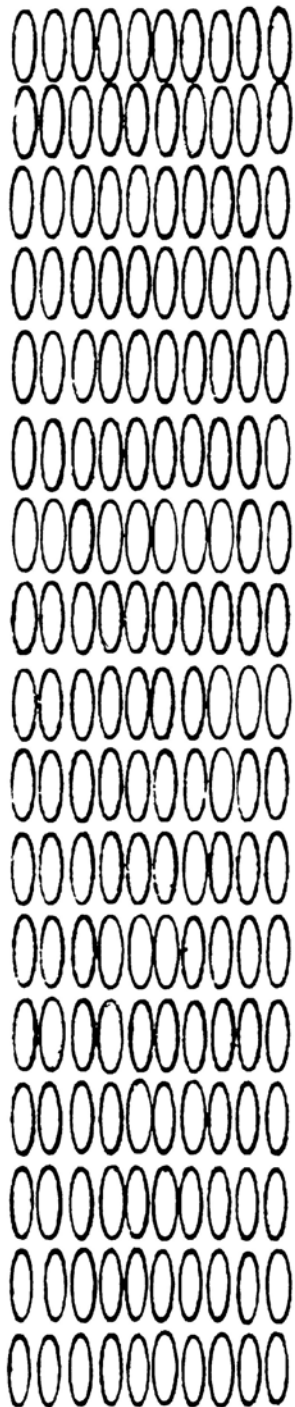
Today you will design your own bracelet/medallion. [If they are not going to do beadwork, let them design for both the bracelets and medallion. Otherwise, have them design for the beadwork they will make.]

[Make beadwork.]

“Bracelet/
Medallion Pattern”

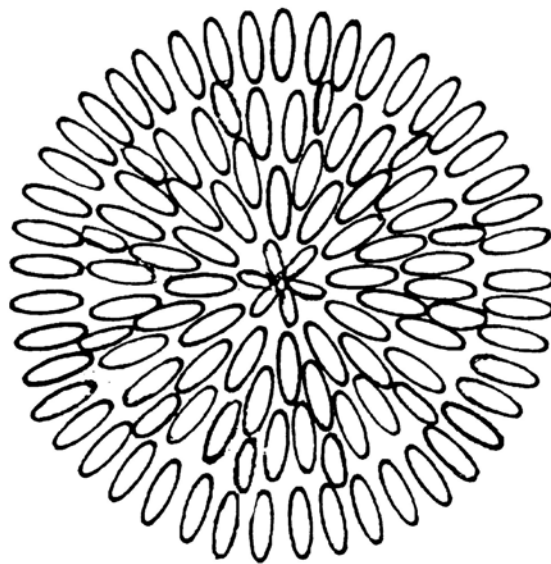
“Beadwork” See
beadwork
instructions for
materials.

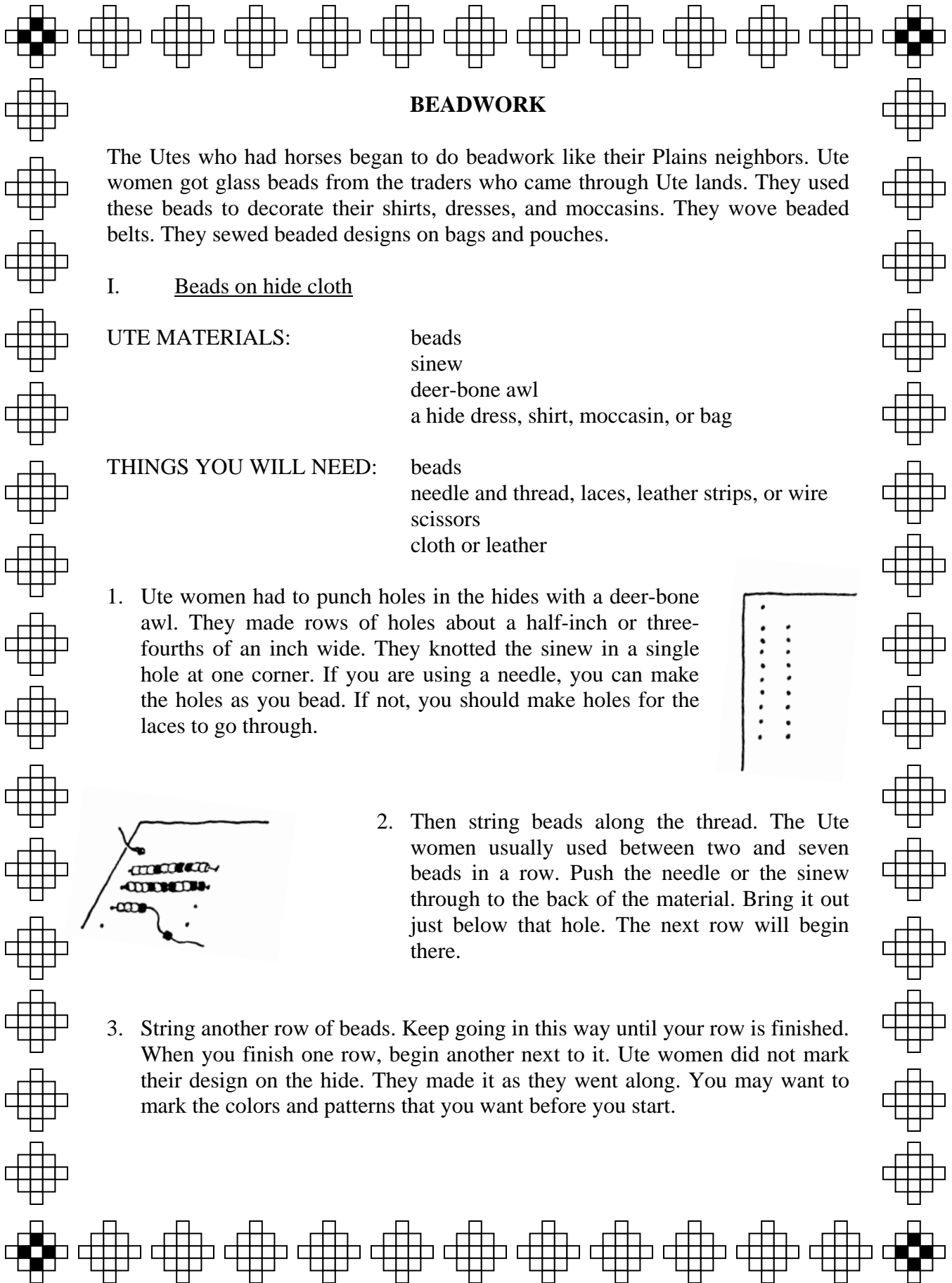
BRACELET & MEDALLION PATTERNS



Bracelet

Medallion





BEADWORK

The Utes who had horses began to do beadwork like their Plains neighbors. Ute women got glass beads from the traders who came through Ute lands. They used these beads to decorate their shirts, dresses, and moccasins. They wove beaded belts. They sewed beaded designs on bags and pouches.

I. Beads on hide cloth

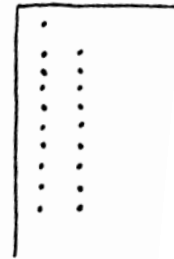
UTE MATERIALS:

beads
sinew
deer-bone awl
a hide dress, shirt, moccasin, or bag

THINGS YOU WILL NEED:

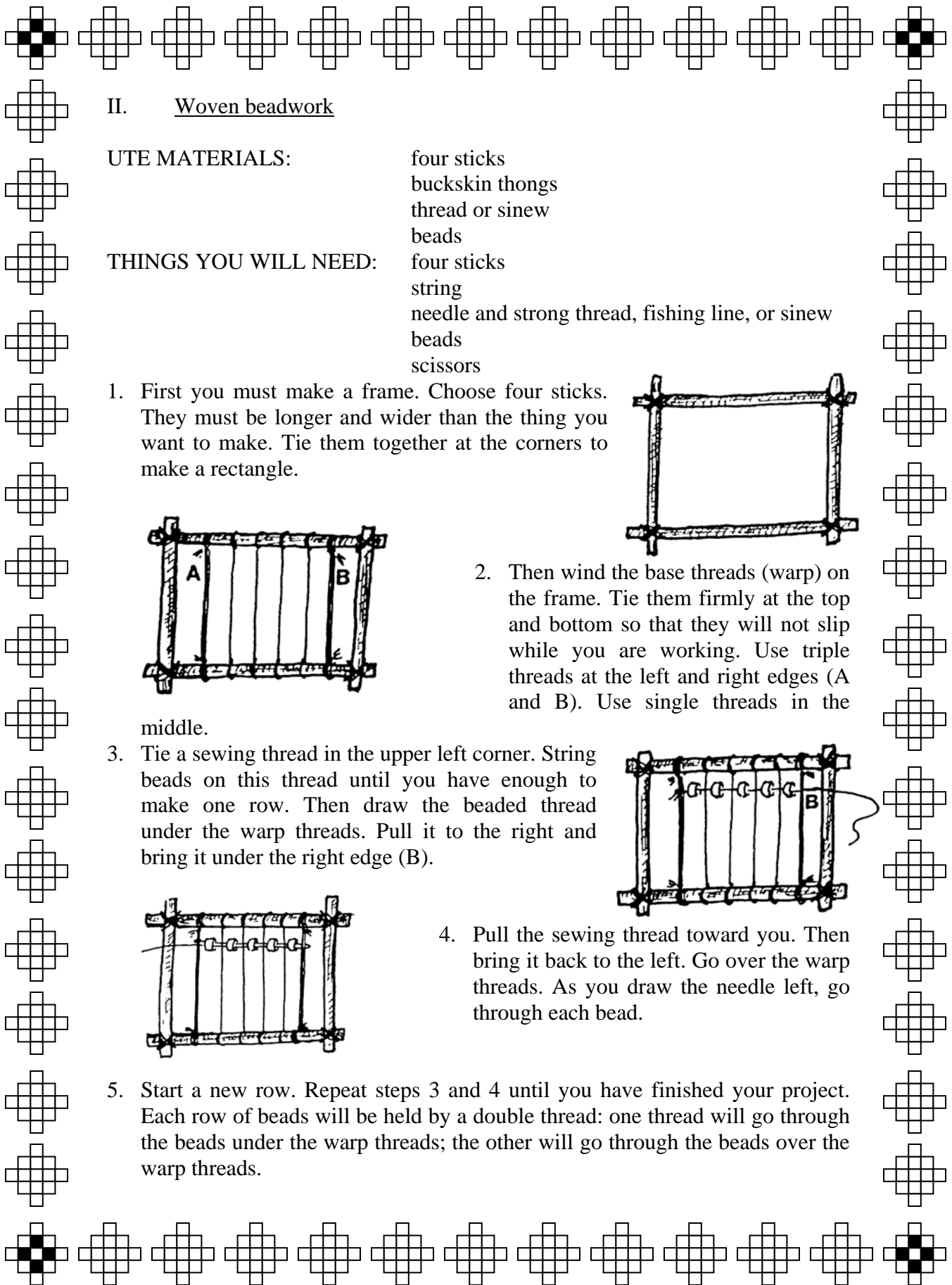
beads
needle and thread, laces, leather strips, or wire
scissors
cloth or leather

1. Ute women had to punch holes in the hides with a deer-bone awl. They made rows of holes about a half-inch or three-fourths of an inch wide. They knotted the sinew in a single hole at one corner. If you are using a needle, you can make the holes as you bead. If not, you should make holes for the laces to go through.



2. Then string beads along the thread. The Ute women usually used between two and seven beads in a row. Push the needle or the sinew through to the back of the material. Bring it out just below that hole. The next row will begin there.

3. String another row of beads. Keep going in this way until your row is finished. When you finish one row, begin another next to it. Ute women did not mark their design on the hide. They made it as they went along. You may want to mark the colors and patterns that you want before you start.



II. Woven beadwork

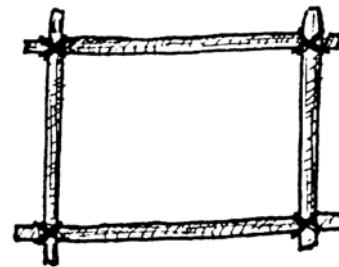
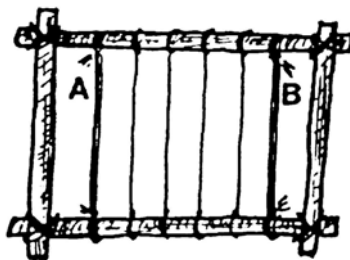
UTE MATERIALS:

four sticks
buckskin thongs
thread or sinew
beads

THINGS YOU WILL NEED:

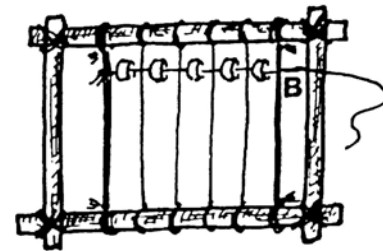
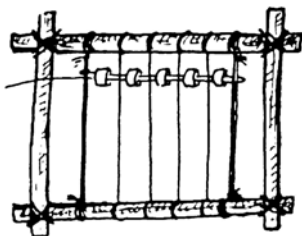
four sticks
string
needle and strong thread, fishing line, or sinew
beads
scissors

1. First you must make a frame. Choose four sticks. They must be longer and wider than the thing you want to make. Tie them together at the corners to make a rectangle.



2. Then wind the base threads (warp) on the frame. Tie them firmly at the top and bottom so that they will not slip while you are working. Use triple threads at the left and right edges (A and B). Use single threads in the middle.

3. Tie a sewing thread in the upper left corner. String beads on this thread until you have enough to make one row. Then draw the beaded thread under the warp threads. Pull it to the right and bring it under the right edge (B).



4. Pull the sewing thread toward you. Then bring it back to the left. Go over the warp threads. As you draw the needle left, go through each bead.
5. Start a new row. Repeat steps 3 and 4 until you have finished your project. Each row of beads will be held by a double thread: one thread will go through the beads under the warp threads; the other will go through the beads over the warp threads.

Fourth Grade: Unit 5: "Ute Cultures and Values"

Note for Teachers

The Ute Indians have asked that the children not be tested individually on these lessons. If you wish to review this unit, it is suggested that it be done as a group activity, or co-operative learning groups.

If you choose to do it as a class activity, read the questions to the group, explaining any words you feel need to be explained. Invite them to volunteer answers, or comment on the question. This gives students an opportunity to reinforce their learning in a non-threatening way. It echos the Indian communal style of sharing information, with each person's participation being valuable. It is appropriate and effective to gently encourage self-reporting.

If you choose to do it as a co-operative learning group activity, you will still need to read the questions with them before they start filling out the forms as a group. If there is time, it is good to let the co-operative groups discuss the answers as you correct the answers as a class. This also provides a time for students to add information or display objects they have brought from home.

Answer Key

- | | |
|--|----------------------------|
| 1. True | 8. Appreciation of nature |
| 2. False | 9. Gift of nature |
| 3. True | 10. Gift of nature |
| 4. True | 11. Appreciation of nature |
| 5. Dislike | 12. Gift of nature |
| 6. Like | 13. Appreciation of nature |
| 7. Dislike | |
| 14. (c) an honoring song | 15. (a) a lead singer |
| 16. Coyote | throws Rolling Rock |
| 17. Indian | chased Coyote |
| 18. Rolling Rock | tries to stop Rolling Rock |
| 19. Bear | runs away |
| 20. Water Indians | drinks the water |
| 21. (to teach children not to take what wasn't theirs)
(Coyote became a good Ute by not stealing) | |
| 22. (a) a famous Ute leader | |
| 23. (b) The anglos were fencing off land... | |
| 24. (No. The anglos took more land.) | |
| 25. (They had to go on reservations.) | |

Name _____

“Ute Culture and Values” Review

Circle TRUE if the sentence is right. Circle FALSE if the sentence is wrong.

- | | | |
|---------|-------|--|
| 1. TRUE | FALSE | A Ute dance can be part of a prayer. |
| 2. TRUE | FALSE | A Ute dance is held to show off new clothes. |
| 3. TRUE | FALSE | A Ute dance can act out history or things in nature. |
| 4. TRUE | FALSE | A good dancer can win prizes. |

Circle whether Utes would LIKE or DISLIKE the following actions.

- | | | |
|---------|---------|----------------------------------|
| 5. LIKE | DISLIKE | Catch more fish than your limit. |
| 6. LIKE | DISLIKE | Clean up your campground. |
| 7. LIKE | DISLIKE | Carve your initials in a tree. |

Circle the correct category for the word. If the word is something we get from nature, circle GIFT OF NATURE. If the word is something Utes use to thank Creator, circle APPRECIATION OF NATURE.

- | | | |
|--------------|----------------|------------------------|
| 8. prayer | GIFT OF NATURE | APPRECIATION OF NATURE |
| 9. food | GIFT OF NATURE | APPRECIATION OF NATURE |
| 10. shelter | GIFT OF NATURE | APPRECIATION OF NATURE |
| 11. song | GIFT OF NATURE | APPRECIATION OF NATURE |
| 12. medicine | GIFT OF NATURE | APPRECIATION OF NATURE |
| 13. dance | GIFT OF NATURE | APPRECIATION OF NATURE |

Circle the best answer to the following questions.

14. If Utes are proud of someone, they may sing to him
- (a) a dancing song
 - (b) a praying song
 - (c) an honoring song
15. In a Ute singing group, you need singers, drummers, and
- (a) a lead singer
 - (b) a conductor
 - (c) an announcer

Draw a line from the CHARACTER to what he did (ACTION) in the Ute folktale "Coyote Steals the Rolling Rock's Blanket". Some ACTIONS may be used more than once, or not at all.

CHARACTER	ACTION
16. Coyote	throws Rolling Rock back where he came from
17. Indian	chased Coyote
18. Rolling Rock	tries to stop Rolling Rock
19. Bear	runs away
20. Water Indian	drinks the water
21. Write what you think is the main reason Utes told "Coyote Steals the Rolling Rock's Blanket". (Hint: Tell what happened to Coyote at the end of the story.)	

Circle the best answer.

22. Walker was
- (a) a famous Ute leader
 - (b) a doctor who fixes legs
 - (c) a Utah pioneer
23. Circle one of the problems that started the Walker War.
- (a) The Utes made beautiful buckskins.
 - (b) The anglos were fencing off land, and driving away the game.
 - (c) Most of the pioneers were Mormons.

24. Did the war solve the Utes' problem? Why or why not?

25. What did Walker's Utes have to do after the war?



Courtesy Thorne Studio, Vernal, Utah